

Rev. of Lowell

# BOSTON RECORDER.

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## RELIGIOUS.

For the Boston Recorder.

### CONCEALMENT OF OPINIONS.

MR. EDITOR.—In a late number of the Christian Register (Aug. 21.) I find an article entitled "Concealment of Opinions," in which there is evident allusion to a letter on the same subject, published by the writer of this article makes some concessions, and some complaints, both of which I think deserving a moment's attention. He admits, in the first place, not only that persons may explain and defend their own views of religious truth, and use every fair species of argument or persuasion to induce others to embrace them, but

They may sound an alarm in the community regarding any false principles of religion or irreligion openly avowed, which he considers to be opposed to Christianity, or of immoral or injurious tendencies; and may expose in the most candid manner (consistent with truth and fair argument) the evils and fallacy of such principles.

He admits, in the second place, that

The Christian "may even withdraw himself from all religious association or communication with those who hold, in his judgment, fundamental or pernicious errors; and induce those who think with him to pursue the same course; and in all this, if done in conciliatory sincerity, and love of truth, he is not to be condemned for uncharitableness."

Let there be no complaint, after this, of exclusion on the part of the Orthodox, because they feel constrained to withhold Christian fellowship from those whom they seriously regard as embracing "fundamental or pernicious errors."

This writer virtually admits, in the third place, as with the evidence before him he could not deny, that Unitarians have been, if they are not now, in the habit of concealing their peculiar sentiments.

This concealment he attempts to justify, as follows: "I hold that every man has a right, not merely to form his religious opinions for himself, but to receive or express those opinions, in any degree or manner which to him seems proper, if nothing false is alleged;—that, in many cases, a candid and moderate expression of his views, or a concealment of them, and that abundant justification of it can be found in the example of our Lord and his Apostles. Those who charge us with such concealment as a crime, seem to have a strange obliquity of judgment, and advance a charge of morality which I can nowhere find in the New Testament."

The subject of concealment is here brought where all who understand the subject have had reason to know it would ultimately come. For fifteen years, the fact in question has been pertinaciously denied. How often has it been said, "There was no concealment." See Unit. Advocate, vol. i. p. 130. But this denial, it was manifest, could not be sustained; for the evidence in support of the charge is overwhelming. Enough has been already exhibited—or if any are not yet satisfied, there is more in reserve. But the fact, it seems, is now admitted; and an attempt is made to justify it, by referring to the authority of Christ and his apostles. What then were the last instructions of our blessed Saviour to his disciples? Did he charge them to conceal their opinions? To practise "evasion"? To maintain a "cautious reserve"? To conceal their sentiments, on the most important subjects? "Go ye," says he, "and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whichsoever I have commanded you." And what was the conduct of these dauntless heralds of the cross? How did they understand and fulfil the instructions of their ascended Lord? "I kept back nothing," says Paul to the elders of Ephesus, "that was profitable unto you." "I have not shunned to declare unto you all the counsel of God."

The writer in the Register complains that the tendency of my Letters is to injure the reputation of leading Unitarians, and render them and their system odious. But how am I to blame for this? I have undertaken to write a short history of the "Introduction and Progress of Unitarianism in New England." I have wished to give the facts in the case; and for these I have sought with much labor, and with untiring perseverance. That I might not be mistaken, I have sought them chiefly in the writings of Unitarians themselves. Quotations have been fairly made; authorities have been referred to; and the truth, I have much reason to believe, has been stated. At least, no evidence to the contrary has yet, to my knowledge, been produced. If then the truth, the facts, are unfavorable to leading Unitarians, who is to blame? Is the historian culpable, who has been at the pains to investigate and publish them? I know there is nothing so cutting, so goading, as the truth. There is nothing which they cannot better endure than to have their conduct exhibited in its true light. But what shall be done? Shall the narrative be suppressed and stopped; or shall the facts be stated as they are?

It is indeed intimated, that my statements either "have been, or will be, satisfactorily refuted." If what I have stated can be refuted I certainly hope it will be. May I not hope the refutation will be attempted soon? As my letters, when finished, may be published in a volume, I shall gladly avail myself of suggestions and corrections from any quarter.

See an extract from Greenwood's Memoirs of Thatcher in the Recorder for August 11.  
See Mr. Parkman's Letter, Spirit of the Pilgrims, vol. ii. p. 224.

## RELIGIOUS LIBERTY.

A few weeks since we announced the publication of Professor Stuart's letter to Mr. Channing on Religious Liberty. We have since seen a copy of the pamphlet, and from it we learn that Mr. Channing charges the orthodox Congregationalists of Massachusetts with being hostile to religious liberty. This charge strikes us as singular in three respects. It is singular that the charge should be made against the orthodox Congregationalists;—that it should be made by Unitarians;—and that Unitarians should attempt to support it by such facts as those which Mr. Channing alludes to.

It is singular that the charge should be made against the orthodox Congregationalists. For 1. The orthodox Congregationalists are descendants of the pilgrims—and are unconsciously tenacious of the principles of those pilgrims, to whom, even by the confession of Mr. Hume, the English people are chiefly indebted for the liberty by which they are distinguished as a nation.

2. The orthodox Congregationalists of Massachusetts, it is well known, made larger voluntary sacrifices in support of that great struggle for liberty which terminated in the independence of the United States than any other body or class of men in our land.

3. Massachusetts is the only state on earth in which slavery was abolished, not by law, but by a public opinion so decided & unanimous that it needed no law to give it efficacy. There has not been a slave in Massachusetts since she was an independent state, and at the time she became independent, there was scarcely a church within her limits except those of the orthodox Congregationalists.

4. The orthodox Congregationalists of Massachusetts are the finest example on record of a religious sect warmly attached to their principles, and constituting an overwhelming majority of a state, yet voluntarily divesting themselves of all privilege, and consenting to stand on a level with the little bodies of dissenters that had grown up among them. In every state in the Union out of New-England, religious toleration and equality of religious privilege are matters of necessity, because no single denomination can in any state rank a majority of the population among its adherents; but in Massachusetts religious liberty was the result of the liberal feelings and correct political principles generated by an orthodox religious faith.

It is not a little singular that a people who have given such manifestations of attachment to civil and religious liberty should now be charged with hostility to the cause. And especially, it is singular that this charge should be made by Unitarians.

Who ever heard, even of religious toleration, where Unitarians had the ascendancy? There are not wanting examples in our own times of states in which the civil and ecclesiastical powers are in the hands of Unitarians. They have it in the republic of Geneva, where they have sent the pastors of the orthodox churches into exile. They have it in the neighboring cantons of Switzerland, where they persecute the poor Mominers, because they will quietly assemble and worship God according to the dictates of their own consciences. They have it in the kingdom of Hanover, where they issue their decrees to prohibit the orthodox from circulating their religious tracts under penalty of fine and imprisonment.

And to come a little nearer home, we have seen within a few weeks in this city, what Unitarians would do if they could. The champions of their party here have done their best to extort from us, the editors of this paper—orthodox Congregationalists—the sum of five thousand dollars! And for what? For the expression of a religious opinion—for calling a Unitarian an infidel—for saying what the more candid of their party say themselves, for saying what may certainly be said with impunity wherever the true principles of religious liberty are understood and acted upon. To aggravate the case, we said it unwittingly, and our prosecutors knew that we said it unwittingly, but still they claimed five thousand dollars! Such is the spirit of Unitarianism! It is indeed singular that such men should charge the orthodox with being hostile to religious liberty! And especially,

It is singular that Unitarians should attempt to support this charge by such facts as those to which Mr. Channing alludes.

In arguing the case, Mr. Sedgwick laid the stress on the point that we had called them infidels. The testimony of the witnesses had shown that the stopping of the paper was no damage to Mr. Bates.

Mr. Wells, a distinguished Unitarian of Boston, in a letter to Mr. Sedgwick, dated August 20th, says: "You are doing us wrong in calling us infidels. Unitarianism consists rather in not believing," &c.

## CATHOLIC FEELINGS.

MR. EDITOR.—Since in my former communication I did not, in your opinion, express myself with sufficient "precision and caution," and since the subject is acknowledged to be "timely and important," I permit me to make another attempt in a direct address to the reader.

I will suppose, reader, that you think yourself a Christian, and that you are a member of a Unitarian church, or at least, that you habitually attend on Unitarian preaching. I will also suppose you to admit that there is a certain number of particular truths (you have decided for yourself what they are) which compose the gospel of Christ; and that "he that believeth not" the Gospel "shall be damned." Of course you believe that to reject these truths, the gospel, is highly dishonorable and offensive to God; otherwise you would not be criminal to disbelieve them. Now an important question for you to decide is, whether, by lending all your influence, as you do, to encourage and support Unitarianism, you do not exhibit alarming evidence that you are deceived in regard to your title to heaven. An inspired apostle has decided that, however blameless you may be in the view of men, "without charity, love to God and love to men, you are nothing." And so the Saviour himself has decided (Mark 10: 17-22.) Now I suppose you well know that leading Unitarians entertain views of the inspiration of the Scriptures, according to which, every one must decide for himself, as his own inclination may dictate, what parts of it are the word of God and what not, and that accordingly, many of them (ministers not excepted) in words, and in all practice, declare that all persons who are disposed to come to the Lord's table as the disciples of Christ, are Christians—entitled to eternal life, whatever may be their religious belief or disbelief. Hence all who are declared by them to be Christians—entitled to heaven, may, and you will find that many of them do, reject those truths which in your own view, compose the gospel. Evidently then you are lending the whole weight of your influence to encourage others in pursuing the way to endless misery, and in offending and dishonoring God. And is not this an alarming evidence that you are destitute of love to God and love to men? "He that biddeth men God speed" in rejecting the gospel, "is partner of their evil deeds," and necessary to their eternal ruin.

I will now suppose, reader, that you are a member of an Orthodox church, and that you wish to know whether you ought not to regard those Unitarians as Christians who "live as well as those who are called Orthodox." The proper inquiry here is, whether they exhibit evidence of love to God and love to the souls of men? To determine this point, endeavor to ascertain, in the first place, whether they believe that certain truths or doctrines constitute the gospel, and whether they think that he who believes not these truths—this gospel, "shall be damned." If they do not admit this, you know they are entirely ignorant of the gospel, and of course cannot be Christians. If they do admit this, your next inquiry should be whether they know that, by lending all their influence to the support of Unitarianism, they are encouraging many—all who wish—to think themselves Christians while they refuse to believe the gospel. If they do know this, they are voluntarily condemning them—they are, voluntarily, partners of the evil deeds of those who are dishonoring God, by rejecting his gospel, and are necessary to their eternal ruin. If they do not know this, you should endeavor immediately to let them know what Unitarianism is, to which they are lending their influence, and then decide according to the rule of Christ, "By their fruits ye shall know them." R.

## SABBATH SCHOOL TEACHERS.

MR. EDITOR.—I have a few general remarks to make respecting Sabbath School Teachers, which I hope you will devote to whatever use you may think proper. It is the change of the times, that has prompted me to address you on this subject; and my only plea for presuming to occupy your paper with a production of my feeble pen, is the circumstance of being a teacher myself.

It requires more than a common knowledge of the Scriptures, to become as "wise as serpents;" and if there ever was a time when Christians needed this wisdom, it is now—and Sabbath School Teachers are among the most prominent of those who need it. Is it not evident, that the Bible will soon undergo a more severe scrutiny than it has ever yet encountered? Perhaps all the arguments against the Bible have been produced, but they have never been brought to bear with that power which will render it witnessed. When did infidelity ever assume so many different shapes, and when was it ever so bold? It even appears in the form of an angel of light. I believe it is well that the enemies should take up arms as they have done; they are needed to wake up Christians, and the strength of their battering-rams will only serve to prove that Zion is built upon a rock. But Christians must be ready for the attack. It is true that we can do nothing without that wisdom which cometh from above—but we also need that which is derived from study. We must study; not only our religion, but infidelity. We ought to be acquainted with the position of the enemy's army—and this knowledge can be gained only by study.

It is not proper to peruse such works as those of Paine and Voltaire; not, however, on account of the arguments they contain, but because they are impious books. The information necessary can be obtained in various other ways.

Do not make these remarks because I think that Christians are altogether negligent in regard to study; but because I am persuaded that much more intellect, as well as much more religious feeling is now required than ever before. And what is more difficult than study? Are we allowed hereafter to go through the routine of an animal existence, and to perform only the common duties of religion? I would suggest the plan of Sabbath School Teachers forming themselves into societies for theological and scientific study. Sound science goes to prove the truth of the Bible; and shall infidels, by their lectures and other means, take our own sword to exterminate us? G. W. L.

## GOOD EFFECTED.

A missionary located in a destitute region, near the southern extremity of the great Western Valley, attempted the formation of a church. The prejudices of the people, lack of competent teachers, opposition of Roman Catholics, with many other strong obstacles, defeated the object, except in a single instance. Through the energy and zeal of one young lady and an intelligent physician, a church was organized, and went into successful operation. The example of these individuals, one of whom lived in the heart of the wilderness, will long be held in grateful remembrance by the parents and children, they labored to benefit.

It occurred to the missionary that great good might result both to parents and children, in a region, where literally no other religion except the Roman Catholic had ever before been known or taught, from the establishment of Sunday School Libraries, even in places where no schools could be formed. A subscription paper for this purpose was put in circulation. The object was much approved. One man, not a professor of religion, gave ten dollars, five being the most common amount of individual subscriptions. With very little effort, the sum of one hundred dollars was collected and ready to be expended in the purchase of books. A fresh supply had lately been received at New Orleans, and from this depository, an appropriate selection was made, to the amount of several hundred copies. These being equally separated into three several parcels, were forwarded to three respectable libraries. They were entrusted to the charge of competent persons for the use of the children and youth, and were found to be interesting and instructive among a people, where elementary religious books were scarcely known.

This happy result of one of the strong bulwarks of the Roman Catholic superstition in our country, can hardly fail to result in the establishment of other schools, and may serve as a good example of what may yet be accomplished for this good work in the distant regions of the Mississippi.

## THE SABBATH.

The following remarks are by the Editor of the London World.

The God of heaven and earth, "seeth the end from the beginning," and has no occasion, therefore, to change his purpose. All his laws are righteous—all that he made was good. It is man who mars his creation by breaking those laws, and thus introducing disorder and confusion, disturbs himself and vexes and harasses those whom he ought to love as a part of himself.

The institution of a Sabbath was no vain or selfish scheme. It was necessary to the well-being of our race. It is a day of rest for man and beast. It is the only day on which the immense mass of our fellow-creatures, who are doomed to unceasing toil, may find repose, and acquire wisdom, and have their minds elevated by a consideration of the relation in which they stand to their Creator, as children to a father—subjects to a sovereign—sinners to a Saviour. "Remember the Sabbath-day, to keep it holy," is the wise and merciful law of our Heavenly Father, our Gracious Sovereign, our Merciful Redeemer.

Did the Son of God; he "who counted it no robbery to be equal with God," did he come to teach us that we might safely dispense with any of his Father's laws? He told us that he was Lord of the Sabbath; and that it was lawful to do that which he might do;—to labor on the Sabbath, which our Creator has made a day of rest; is not that to introduce and perpetuate evil? Is that good? Is it not rebellion? Is it not in effect to say, "We are wiser than our Maker: He shall not reign over us?" But if we are so stupid as not to perceive this to be our real language—the intent and purpose of our heart; if we are so lost to all sense or feeling of what is due to Him who made, and preserves, and will finally judge us, not by our rebellious construction of his laws, but by our laws themselves; do we not greatly add to our iniquity when we so exercise our influence over those whom we foolishly train up in a condition of servile dependence upon us, as to induce them to break the law proclaimed by their Maker for their benefit? Do we not thus cause our brother to offend? Do we not take upon ourselves the responsibility of his sin? True it is, that he ought to obey God rather than man; that he ought to refuse to comply with the desires of an earthly master or an earthly governor, when, by true it is, that he is violating the laws of Heaven. True it is, that he who labors for another on the day which God has settled to be a day of rest and devotion from the beginning to the end of the world. But then, those who tempt him to rebel against God,

and act the part of a fool, are worse than he, just as Satan, the father of lies, the tempter of man to rebel against his Maker—the inspiring genius, and ally, and protector of all oppressors and tyrants, is worse than the wicked and weak men whom he converts into his instruments of ruin to themselves and others.

Professing Christian parents, and masters, and magistrates, and teachers, have you well considered what you do when you teach those who depend on you for instruction, by example as well as precept, that they may safely neglect the day of God's appointment? You may have new Kings, and new Parliaments, and new hopes; but you can never prosper as individuals, or as families, or as a nation, until you discover and apply each one to himself the truth, that "the fear of the Lord is the beginning of wisdom." A nation of Sabbath-breakers is a nation which fears not God—and what but folly is such a people? Be astonished, O ye heavens, at this, and be ye terribly afraid, be ye very desolate, saith the Lord; for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. "Return unto me, and I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord God Almighty."

THE TIMES, an eminent political journal in London; has the following paragraph.

Observance of the Lord's Day.—We are most anxious to have the poor protected from the grievous oppression of having the seventh day added to their other six days of labor, though the sufferers themselves do not sufficiently see their own interests in this matter. If they did, they would, from policy as well as religious feeling, object to all work on the Lord's day, and so not only set an example, but impose a restraint on their richer neighbors; for they may depend on it, that when once Sunday is become a day of work, it will go to the general toll, and there will be no additional wages. The laborer in the country will have to toil seven days instead of six for his miserable pittance of 9s. or 10s.; and then there will be more reason for complaining than ever, that there is an overstock of hands.

## ENGLISH SEAMEN.

From an account of the annual meeting of the British and Foreign Seamen's and Soldiers' Friend Society, May 13, we find the particulars which follow, respecting the situation of this Society to the spiritual education of the Seamen in England. At this meeting, Rev. G. C. Smith detailed some of these details of love, which we now present.

The Mariners' Church was one of the principal features of the Society, to which soldiers and seamen were brought, by a voluntary impression, to hear the Gospel of the Lord Jesus Christ. The numbers who were found willing to attend the services, and to become members, were so great, that a chapel in the Commercial-road, and though the difficulties attendant upon that measure had been great, he trusted that when the amount expended in necessary repairs was defrayed, eminent good would be derived by seamen from the opening of that place of worship. The Seamen's School contained about 130, and the Mariners' Girls' 110 children, upwards of fifty of whom were orphans. The circulation of the Sailor's and Soldier's Magazine had been greatly extended during the past year. The Missions were as follows:—the Thames Mission, by means of which, fifty services were conducted on board vessels every week; the London Mission, through the instrumentality of which the Gospel was preached to watermen and boatmen in every part of the kingdom; the Naval Mission, for visiting all the sea-ports in the kingdom; the Military Mission, for visiting every barracks, and other places frequented by soldiers; the Seaside Mission, the object of which was to preach the Gospel to sailors who had an opportunity of attending places of worship; the Inland City and Town Mission. In this department, several ministers were engaged, by whose unwearied labour and assiduity a general interest had been excited throughout the country on behalf of the Society. The Foreign Missionary Society was another branch of the Society's labours, by means of which, correspondence was carried on with all parts of the world, particularly America, where, he was happy to say, the greatest efforts were being made to promote the welfare of soldiers and seamen.

The Rev. Gentleman then alluded to the state of the river. 118 ships were now supplied with Bethel flags, on board of which Prayer-meetings were regularly held. Out of that number, 36 had never carried a Bethel flag until the present year, and out of that 36, divine worship had for the first time been conducted in 17. Many seamen on board those vessels had poured out their souls to God in prayer, who had not previously engaged in that duty in public. Another very important object connected with the Society was the Maritime Penitent Young Woman's Refuge. It would deeply interest that meeting to see the number of females who had been brought under the preaching of the Gospel.

## SELECTIONS.

### LATE REPENTANCE.

For one who has been hardened in a long course of sin and making himself meet for the company of damned spirits in hell, to be at last suddenly precipitated and received into the pure and glorious society above, is possible—but possible only as miracles are, by the efficacy of infinite power; and we cannot reasonably expect such miracles. And are heaven and hell such trivial things as to be left to an uncertainty? Are not men concerned in another manner in the affairs of this world? How diligent to prevent the sentence of death, of imprisonment, of banishment! How diligent to obtain some temporal advantage; yet how negligent in things of high importance! It may be, says the secure wretch, God will give me repentance at last, as he did to others. Remember you speak of that that most nearly concerns your soul; and dare you venture the salvation of an immortal soul upon a naked possibility of receiving grace? What reasonable person would neglect a disease that may prove deadly, and rely on extreme remedies? And can you be guilty of such cruel indifference, such a desperate carelessness, as to leave eternal salvation and eternal damnation to a peradventure? A false tranquillity is more terrible than the storms of troubled spirit; for those who hope upon deceitful grounds, are in the most hopeless state, neglecting what is requisite in order to salvation. This innumerable pass in a cloud of delusion to the kingdom of darkness. REV. JOHN HOWE.

### THE CHRISTIAN LIFE.

It is an excellent life, and it is the proper life of a Christian, to be daily outstripping himself, to be

spiritually wiser, more holy, more heavenly-minded to-day than yesterday, and to-morrow (if it should be added to his life) than to-day: every day loving the world less, and Christ more, than on the former, and gaining every day some further victory over his secret corruptions; having his passions more subdued and mortified, his desires in all temporal things more cool and indifferent, and in spiritual things, more ardent, that miserable lightness of spirit cured, and his heart rendered more solid and fixed on God, aspiring to more near communion with Him, and labouring that particular grace may be made more lively and strong, by often exercising and stirring them up; faith more confirmed and stayed, love more inflamed, compassed meekness producing more deep humility. Oh, this were a worthy ambition indeed! You would have your estates growing and your credit growing; how much rather should you seek to have your graces growing, and not be content with anything you have attained to!

BISOP LIGHTFOOT.

## PROPHECY.

In sorting the prophecies of Scripture with their events, we must allow for that latitude which is agreeable and familiar unto divine prophecies, being of the nature of their Author, with Whom a thousand years are but as one day; and therefore they are not fulfilled punctually at once, but have springing and increment accomplishment throughout many ages, though the height or fulness of them may refer to some one age. LORD BACON.

## INTELLIGENCE.

From the New Haven Advertiser.

The following account of a visit to the Pasha of Smyrna, is from a letter recently received from a member of the family of Rev. Mr. Brewer, dated

Smyrna, April 6.

Last Saturday we improved as a holiday, and an excursion was planned, to the castle. Mrs. Brewer had been sick with a cold, and though much better, was not well enough for so long a walk. I thought I would not go without some lady for company, but Mr. B. said it would be for my health, and at last, I consented. Our party consisted of Rev. Mr. Hays, Chaplain of the U. S. frigate Java, Rev. Messrs. Smith, Dwight, and Brewster—an intelligent and respectable American—Antonius, our Greek schoolmaster—Stephen Field, and Nicholas, our Greek Teacher. It was settled that Mr. Hays and I should lead the way; and we took the direction of the Turkish barracks, thinking it very uncertain whether we gained admission. On our arriving at the place, and announcing ourselves as Americans, a soldier was ordered to conduct us through the buildings. When we reached the top of the stairs, another soldier was sent to invite us to stop and take coffee with the officers, which it would have been rudeness to refuse. We proceeded to their apartment, where two of them were seated cross-legged on a kind of sofa, smoking the long pipe called chibouk. Chairs were now brought for us, and mutual salutations passed through the Armenian, who served as the Dragoman (interpreter) on the occasion. Soon pipes were brought by the servants, for the gentlemen; they were at loss whether to offer me one, and asked if I would smoke. On my refusal, they said that the Turkish ladies did not smoke before they were married, unless it was in private. We told them that some old ladies in our country smoked, but very short pipes were used. They were very inquisitive about our customs, and asked if our military tactics were like the English. They showed the metal buttons on their short jackets, signifying that they were European, and seemed fond of letting us know that they were improving by their intercourse with foreigners. Coffee was brought to us in little China cups, which would not contain more than three table-spoons full, and these were set in silver ones, to prevent our fingers from being burnt. The coffee was not clear, but sweet and good, though without milk. Our entertainment being finished, we took leave of our new friends, after giving and receiving invitations to exchange visits.

Passing slowly through the long range of buildings, which form three sides of a hollow square, the fourth being washed by the sea, we were highly gratified. Some of the marble of which the castle is built is from the old stone church of Smyrna. The Turks are very fond of painting about their houses. The barracks are plastered, and painted as near pink as any thing, and there are one or two very pleasant recesses near fountains, which are finely painted, and in summer, must be very cool and refreshing. Leaving this place, we went next to the Pasha's palace. The Dragoman asked if we would go in and see it, that is, just look about the yards, walls, &c.; which he said was entirely proper. I did not think it quite best, but not wishing to deprive any of the gentlemen of a pleasure which they wished to enjoy, and it being, by most of them, thought both safe and proper, I went into the yard. The Dragoman led us directly up stairs, when we found ourselves in a spacious hall; here were many servants in attendance, with pistols and attagians, mounted with silver, and very heavy. I then left that we had gone far enough, and proposed to return; but the Dragoman insisted that we should go into a room, to which he pointed, at the further end of the hall. I remonstrated, and said, "I have not the least idea of paying my respects to the Pasha to-day." The gentlemen laughed, and we were urged into the room occupied as a business room, by the Secretary and Treasurer, persons second and third in rank from the Pasha. When we entered, the Treasurer was in the room, smoking a long pipe, the end of which was in an elegant cut glass vessel filled with water. He did not move to receive us, but had the demure look, which I had always fancied a Turk possessed; he did not deign to converse with us, but called for pipes and coffee. His dress was of a beautiful light blue broadcloth, without capes, full and richly ornamented with silk cord. On his head was a cap of red cloth with a round crown set in, and circling this crown a fringe of blue silk about an inch long, and from the centre hung a blue silk tassel of great size falling down to the neck.—The attendants, some of whom were richly dressed, stood, ready to obey his orders; not one dared to sit, and when they approached him, it was stooping and bowing the head on the breast, and head. A movement was made among the servants and the Treasurer left the room; immediately after, the Secretary entered, and we rose to receive him. The most respectable of the attendants touched his hands and then kissed their own. He spoke to us very politely, and was extremely social and pleasant, making such inquiries as whether Americans were sons of the English,—how long our country was settled by Europeans, &c.; being told it was about two hundred years ago, he asked if there were any people in Smyrna to be teaching, he said "it is very good." Mr. Brewer told him that he taught young











